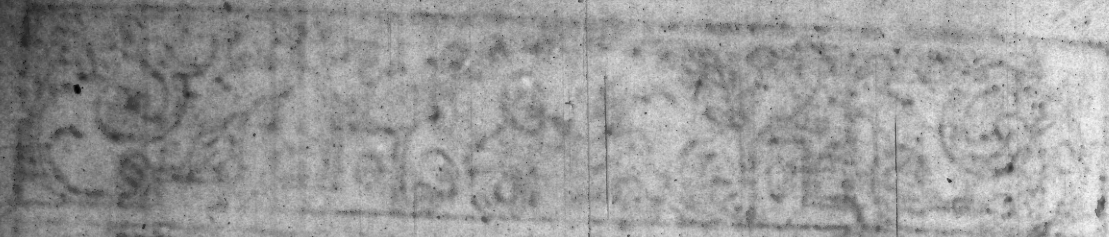




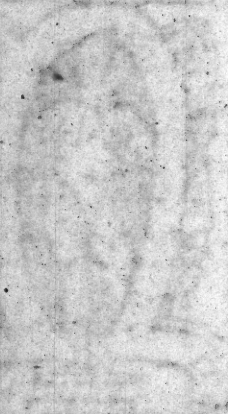
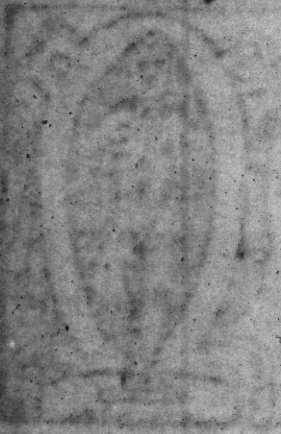
A n exhortacion
unto praier, thought
mete by the Expyges
maiestie, & his cler-
gye, to be reade
to the people,
in euerye
churche
afore
processions.

Also a Letanie
with suffrages to be
saled or songe in the
spme of the said
processions.





THE
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PORASMOCHEAS
prayer is the veraye
true meane ordeyned
of almightie god, and
taught vs playnely in
his holy worde, wher
by not only we may, but also by gods
holye cōmaundement be bounden to
haue a recourse and a refuge for helpe
and ayde of almightie god our heauē
ly father, not onely in all our necessi
ties, and tribulations of this world,
but also vniuersallye in all our affay
res and busineses, whatsoeuer shall
befall vnto vs, or elles whatsoeuer
thyng we shall enterpryse or take in
hande. And forasmoch also as our fa
ther in heauen of his mere mercy and
infinite goodnesse, hath boundē hym
selfe by hys owne free promyse, and
certifyed vs of the same, by his owne
sonne, our onely sauour and Lorde
CHRISTIESV, in his gospell, that
A.ij. what

EXHORTATION

what soeuer we shall aske of him, we
shal haue it, so that we aske such thin-
ges, and in suche sorte, as we oughte
to do. For these causes good christian
people, being thus grounde d vpon the
sure foundation of goddes holye and
blessed worde which can not deceyue
vs. We are here at this tyme gather-
ed together to make our comon pray-
er to our heauenlye father. But now
good christian people, that by the true
vse of prayer we maye obteyne and
enioye his gracious promyse of aide,
comfort and consolation, in all our af-
fayres and necessities, two thynges
concernyng prayer, are specially to be
learned. The fyrste is, to knowe, for
what thynges we ought to make our
requeste and petition in oure prayer.
The seconde is, in what wyse we
shulde make our prayer, in suche sorte,
as it may be acceptably herde, & gra-
ciously graunted of our heauely father.

TO PRAYER.

As for the fyrste, we ought instantly to aske of our heauenlye father, his holy and blessed spyrite, godlye wyse dome, fayth, charitie, and to feare and dreade him, and that his holy name in al thinges, and every where through all the hole worlde may be glorifyed, that his kyngdome maye come vnto vs, that is to saye, that here he maye reygne in vs, by the fayth of his wel beloued sone our sauour Jesu Chyzt, and after this lyfe also to reigne in vs and ouer vs everlastynglye in glorie. We ought to praye, that his blessed wyll maye be fulfylled here in this worlde emonges vs his mortal creatures, as it is of his immortall angels, and of all the holy cōpany of the heauenlye spyrites. We muste praye for our daylye breade, that is, for our necessarye foode and sustenaunce both of bodye and soule. Of bodye, as meate, drynke, and necessarye appa-
A.iiij. rayle,

EXHORTATION

rayle, peace, healthe, and what soeuer god knoweth to be necessary for the behofe & conseruation of the same that we may do to our lord god true seruice therewith, euerye man in his state & vocation, wherunto god hath called hym. Of the soule, as y^e worde of god, & the true knoweledge of the same, the true conseruation of our heauenly fathers holpe and blessed commaundementes, the lyuelye bread of the blessed bodye of our sauour Iesu Christe, the holy and sacrate cuppe of the p^{re}ctious and blessed blood, which was shedde for vs vppon the crosse, to purchase vs pardon and forgyuenes of oure synnes. Furthermoze we must pray for the forgyuenes of oure sinnes, that our heauenly father will be mercifull vnto vs, and forgyue vs oure sinnes bothe many and greatte, wherby we offende agaynste his infinite goodnes, as we do forgyue the offences

TO PRAYER.

fences of them that offend vs, which
hoboe great so euer they appere vnto
vs, yet in comparison of the offences
that we do agaynst god, they be both
small and fewe. We must praye, that
our heauenlye father suffre vs not to
be led into temptation, for withoute
hys continuall ayde and protection,
we are but weake and sone ouerthro-
wen. Our ghostly enemy is stronge,
violent, fierse, subtyll, and excedynge
cruell. And therfore we muste conti-
nually pray, wyth all instaunce, that
in al his assautes we may be deliue-
red by the mighty hande of oure hea-
uenly father, from all euyll. Finally,
and before al thing, as saint Paul ex-
horteth vs in the firste epistle to Ti-
mothe: Let vs make oure prayers, &
supplications, rendyng and gyuing
of thanks for all men, and namelye
for kynges, princes, & al other sette in
chiefe dignitie and high rounes, that
A. iij. by

EXHORTATION

by theyr godlye gouernance, theyr
true, faythfull and diligent execution
of iustyce and equitie vnto all theyr
subiectes, our heauenly father may be
glorified, the common wealthe maye
be daylye promoted and increased, and
that we all, that are theyr subiectes,
maye lyue in peace and quyetnesse,
with al godlinesse and vertue, and our
chrysten princes and heades in vnitie
and concord amonges them selues,
euer calling vpon theyr heauenly fa-
ther, which is the kyng of all kynges,
and the lorde of all lordes, which shall
iudge without respecte of persone, ac-
cording to euery mans doing or wor-
kes, at whose hande the weake shall
take no wronge, nor the myghtie may
not by any power escape his iust iud-
gement. That our princes I say, thus
callynge vpon theyr heauenly father
for grace, maye euer in all theyr affay-
res be directed and gouerned by the
holye

TO PRAYER.

holy spirite of god, and both rule, and
be ruled by his holye feare, to theyr
owne endlesse ioye, comfort and con-
solation, and to theyr owne euerlas-
tyng saluation, through our sauious
Jesus Christ.

AND here specially let vs praye
for our mooste deare and souereigne
lorde the kynges maiestye, who doth
not onely studie and care daylye and
houerly for our prosperity and welth
but also spareth not to spende hys
substaunce and treasure, yea redye at
all tymes to endaunger hym selfe for
the tender loue and fatherlye zeale,
that he beareth towarde thys hys
realme, and the subiectes of the same.
Who at this present tyme hath taken
vpon hym the greate & dangerous
affayres of warre. Let vs praye, that
it maye please almyghtye god, lorde
of hostes, in whose handes is onelye
wealth and victorie, mercifully to as-

EXHORTATION

fyft hym, sendyng hys holy aungel, to be his succour, keper and defender fro al his aduersaries, and from al euils. Let vs praye for our betherne, that bende them selues to battayl for gods cause and our defence, that God may graūt them prosperous successe, to our cōfort, and the increase of his glorie. Lette vs praye for our selues that remayne at home, that almyghty god defende vs from sinne, sycknesse, derth, and all other aduersities of bodye and soule.

The seconde thyng to be lerned cōcerning prayer, is to knowe, howe we shall make true prayer, so that it may be graciously hearde, and mercifully graūted of our heauenly father. first of al we must bpō cōsideration of our heuenly fathers mercy & goodnes towards vs, and of hys euerlastyng trueth and free promise made vnto vs in his owne holy word, cōceyue a full
affiance

TO PRAYER

affiance, hope and trust : and that wth
out wauerynge or doubtfull mistrus-
tyng, eyther in his trueth, his good-
nesse, or in his almyghtye power, cer-
taynely assuryng our selfe, that both
of his omnipotencie, he may do what
soeuer shall please his goodnesse, and
also for his infinite goodnesse, and fa-
therlye affection towarde vs, that he
wyl bothe heare and graunt all our
lawfull and godlye requestes, after
that measure, sort, and degree, as he
of his infinite and incomprehensible
wisedom knoweth the thyng to be
moost mete, moost cōuenient and be-
hofeful both for his owne glorie and
honour, and for the profyte, behofe,
and commoditie of vs his chyl dren.

Furthermore also it is necessariye
required to that, that our prayer may
be acceptable vnto our heauenly fa-
ther, to haue charitie and brotherlye
loue,

EXHORTATION

loue betwixt neyghbour and neyghbour, and towarde all our euen christen. So Christe hym selfe teacheth vs, sayinge, when you stande to pray forgyue, yf you haue any displeasure agaynst any person, that your father which is in heauen may forgyue you. It is a true sayinge that saynct Augustine sayeth: There is no good fruite, no good dede, no good worke which spryngeth not out of the roote of charitie. And saint Paule teacheth playnely, that where as charitie lacketh, nothyng can auayle vs.

And mozeouer we muste in oure prayer, beware of bayneglorie, and prayse of man, outwardly shewynge a great pretence of holynesse, and being bayne of true godlinesse inwardly, onely to haue the commendation of men before the worlde, for yf we so do, we shall lose the rewarde and benefytte

TO PRAYER:

benefite of our prayer, as our sauiour
Christ sayth his owne selfe. We must
take hede also, that we thinke not the
vertue of prayer, to consist in multi-
plyinge of manye wordes wythoute
fayth and godly deuotion, thynkyng
as the heathen doth, that for our ma-
nye wordes or moche speakyng, we
shalbe herde of our heauenly father.
Whosoever doth thynke so, he shall
deceyue hym selfe: for God doth not
regarde neyther the swete sounde of
our voyce, nor the greate numbre of
our wordes, but the earnest frequen-
tesse and true faythfull deuotion of
our hartes. Finally we must beware
in our prayer of that common pesti-
lent infection, and venemefull poy-
son of all good prayer, that is to saye
when our mouthe prayeth, and oure
hartes praye not. Of the whyche the
prophete Esaye complayneth sore.
And our sauiour in saint Mathewes
gospell

EXHORTATION

gospell rebuketh the pharisees for the same, sayinge thus: O hipocrites, & saie the prophete prophesied well vpon you, when he sayde thus: This people draweth nygh me with theyr lippes, but theyr hartes are farre fro me, that is to saye, they speake wyth their tongue & lippes, the wordes of prayer, but in theyr harte they minde nothyng lesse then they speake, as that the goodnesse of the prayer stode in the outwarde speakyng onelye of the worde, and not in the inwarde, true, and faythful request of the hart. And to the entent therfore your hartes and lippes maye go togyther in prayer, it is verye conuenient, and moche acceptable to God, that you shuld vse your priuate prayer in your mother tongue, that you vnderstandyng what you aske of God, maye more earnestly and feruentlye desyre the same, your hertes and myndes agreeing

TO PRAYER

greeting to your mouth and wordes.
Wherefore let vs eschewe (good people) in our prayers, al the afore reher-
sed byces, for els we shal not obteyne
our petitions and requestes, but con-
trarye wyse we shal hyghly displease
God, and greuouslye offende hym.

Wherefore good Christian bretherne,
seing we are come togyther to pray,
let vs do it according to our bounden
Dutie, and as it ought to be done. Let
vs trulye praye with a faythfull hart
and a sure affiaunce of our heavenly
fathers infynite mercye, grace, and
goodnesse: let vs make our prayers,
beinge in loue and charitie, wyth all
and euery one of our neyghbours, e-
uer hauyng in our harte an earnest re-
quest and desyre of those godly bene-
fytes, whiche are appoynted in gods
worde, that we shulde praye for, and
yet not prescrybyng vnto god eyther
the tyme, place, mesure or degree of
his

EXHORTATION

his gracious benefytes, but hollye
commyttynge our selues to his blessed
wyll and pleasure, receyuyng in good
worthe and wyth thanks gyuyng,
what so euer, and when soeuer it shall
please his gracious goodnesse, to be-
stowe hys gracious gyftes vpon vs.
Let vs also furnyshe and beautifye
this our prayer, that it may please god
the better, and deelyte the cares of our
heauenlye father, with fastynge and
holosome abstinence, not onely from al
delicious lyuyng in voluptuous fare,
and from al excesses of meate & drinke
but also to chastyse and kille the syn-
ful lustes of the body, to make it bowe
and redye to obeye vnto the spirituall
motions of the holye ghoozte. Let vs
also furnyshe it with almes dede, and
with the workes of mercye and chari-
tie. For prayer is good and acceptable
vnto God, when it is accompanied
with almosse dedes, and with the wor-
kes

TO PRAYER.

des of mercy, as the holpe man **T**hō
bpe sayth, with the which, and vsyng
the vertues afozerehearsed, and also
escheuynge diligentlpe the fozesayde
byces, oure prayers shall be of moche
pryce and value, as was the prayers
of Hely, Danyel, and Moyses, befoze
our heauenlye father, and that foz our
sauour Jesu Chrystes sake, whyche
hath redemed vs with his pzeuousse
bloude, and hath signed and sealed vs
vp to euerlastynge lyfe. To whome
bothe nowe and euer, with hys
father and the holpe gooste,
be glorie and honour
without ende.

AMEN.



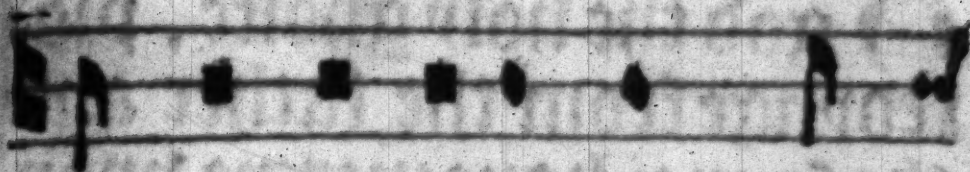
And these holpe prayers and suffrages
folowynge, are set furthe of mooste
godly zeale for edefyng and styrreynge
of deuotion of al true faythful chrysten
hartes: so is it thought conuenient in
this commune prayer of procession to haue it set
furth and vsed in the vulgar tungue, for styrreynge
the people to moze deuotion: and it shall be euery
chrysten mannes parte, reuerenlye to vse the same,
to the honour and glorie of almyghty God, and
the profit of their owne soules. And such amonge
the people as haue bookes, and can reade, maye
reade them quietlye and softlye to them selfe: and
such as can not reade, let them quietlye and attens-
tively giue audyence in time of the sayd prayers, ha-
uynge theyr myndes erecte to almyghty god, and de-
uoutlye prayynge in theyr hartes, the same petici-
ons whych do entre in at theyr eares, so that with
one sound of the hart, and one accorde: God may
be gloryfied in his churche.

And it is to be remembred, that that, whyche
is prynced in blacke letters, is to be sayde or song
of the priest, with an audible voyce, that
is to saye, so loude and so playnly
that it maye wel be vnder-
stand of the herers.

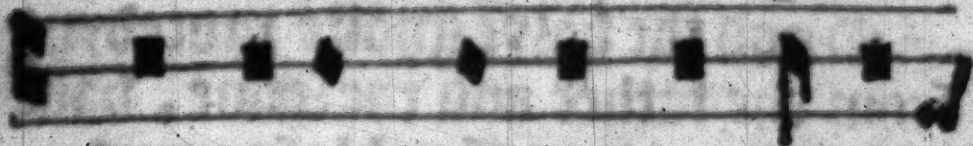
And that
whyche is in the redde, is to
be answered of the
quyer soberlye
and deuout-
lye.

*This Admonition with the Letanyie following is
set forth in the Primer printed in English in
A^o 1545. by K. Hens. & Inuention.*

THE LETANY.



O God the father of heauen:



haue mercye vpon vs myse-



erable synners.

O God the father of heauen: haue
mercie vpon vs miserable synners.

O God the sonne, redeemer
of the worlde: haue mercye
vpon vs myserable synners.

O God the sonne redeemer of the
worlde, haue mercy vpon vs misera-
ble synners.

¶

O god

THE LETANY AND

O god the holy ghoſte, proceedinge from the father and the ſonne: haue mercye vpon vs miſerable ſynners.

O god the holye ghoſte proceedinge from the father and the ſonne, haue mercie vpon vs miſerable ſynners.

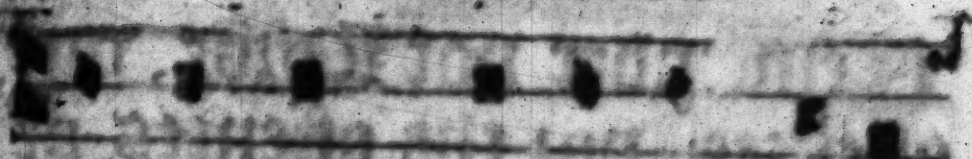
O holy, bleſſed, and glorious trinitie. iij. perſones and one God: haue mercye vpon vs miſerable ſynners.

O holye, bleſſed, and glorious trinitie thre perſons and one God, haue mercy vpon vs miſerable ſynners.

— — — — —

Holye virgin Mary mother of
of

SVFFRAGES.



of God our Saviour Iesu



Christ. *Prayer for vs.*

All holye Angels and Ar-
changles and all holye or-
ders of blessed spirites.

Prayer for vs.

All holye Patriarches, and
prophetes, Apostles, Mar-
tyrs, Confessors, & Virgins:
and all the blessed companie
of heauen:

Prayer for vs.

Wff.

Be

THE LETANY AND

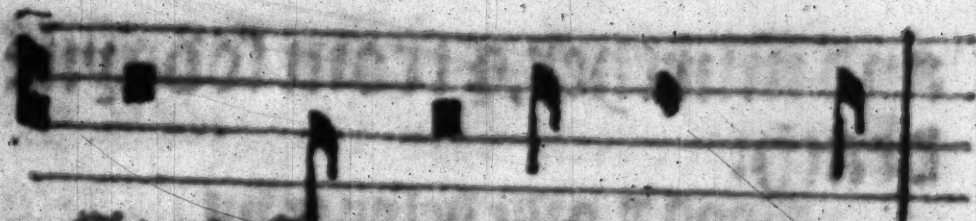
Remember not **Lorde**, our
offences, nor the offences of
our forefathers, neither take
thou vengeance of our syn-
nes: spare vs good **Lorde**,
spare thy people, whō thou
hast redeemed with thy most
precious bloude, and be not
angrye wyth vs for ever.



Spare vs good **Lorde**.
From all euyl and mys-
chiefe, from synne, from the
craftes and assautes of the
deuyll, from thy wrath, and
fro everlastynge damnacion.

Good

SYFFRAGES.



Good Lorde Delyuer vs.

From blyndenesse of harte,
from pryde, baynglorye, and
hypocrisy, from enuy, hatred
and malice, and all vnchary-
tablenesse:

Good lorde Delyuer vs.

From fornicacyon, and all
deadlye synne, and fro all the
deceyptes of the worlde, the
flesche, and the deuyl:

Good Lorde Delyuer vs.

From lyghtnyng and tem-
pest, from plage, pestylence,
and famyne, from battayle

B. iij.

and

THE LETANY AND
and murther, & from sodayne
death:

Good Lorde Delyuer vs.

From all sedicion and pry-
uie conspiracie, from the ty-
ranny of the byshop of Rome
and al his detestable enormi-
ties, from all false doctryne
and herisye, from hardnesse
of hart, and contempte of thy
worde and commaundemēt.

Good lorde Delyuer vs.

By the mystery of thy holye
incarnacion, by thy holye na-
turytye and circumcysyon, by
thy baptysme, fastynge, and
temptation:

Good lorde Delyuer vs.

B

SVFFRAGES.

By thyne agony and bloud;
by sweate, by thy crosse and
passion, by thy precious death
and butiall, by thy glorvous
resurrection, and ascensyon,
by the comynge of the holye
Ghoste:

Good Lorde deliuer vs.

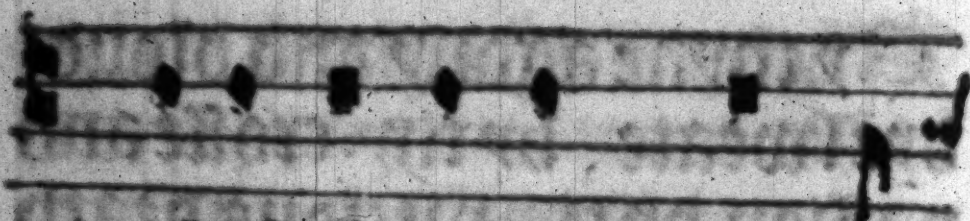
In al tyme of our tribulaci-
on, in al tyme of oure wealth,
in the houre of death, in the
daye of iudgement:

Good lorde deliuer vs.

We synners doo beseeche the
to heare vs (O lord god) and
that it may please the to rule
and gouerne thy holy church
vniuersall in the ryght waye.

℟. iij. we

THE LETANY AND



we beseeche the to heare vs



good Lorde.

That it maye please the to
kepe ~~the~~ the. with thy ser-
uant, and our kyng and go-
uernoure;

We beseeche the to here vs good lord.

That it maye please the to
rule his harte in thy faythe,
feare and loue, that he maye
euer haue assyaunce in the, &
euer seeke thy honour & glory:

We beseeche the to here vs good lord.

That

SVFFRAGES.

That it maye please the to
be his defendoure and keper,
gyuynge hym the byctorye o-
uer all his enemyes.

We besech the to heare vs good lord.

That it maye please the to
kepe oure noble Quene Ka-
therin in thy feare and loue,
gyuing her increase of al god-
lynes, honour, and chyl dren.

We besech the to heare vs good lord

That it maye please the to
kepe and defende oure noble
Prynce Edward, and all the

~~Princes and children of the~~

We besech the to heare vs good lord.

That it maye please the to
illuminate all byshoppes, pa-

B. v. stours

THE LETANY AND

stours and mynisters of the
churche, wyth true knowlege
and vnderstandynge of thy
word, and that both by theyr
preachynge and lyuynge, they
maye set it forth, and shewe it
accordyngly:

~~We~~ besech the to heare vs good lord.

That it maye please the to
endue the lordes of the coun-
sayle, & all the nobilitie wyth
grace, wysdome, and vnder-
standynge:

~~We~~ besech the to heare vs good lord.

That it maye please the to
blesse & kepe the magistrates,
gyuyng them grace to execute
iustice, & to mayntayne truthe

we

SVFFRAGES.

Godde beseeche the to here vs good lord.

That it maye please the to
blesse & kepe all thy people :

We beseech the to heare vs good lord.

That it maye please the to
gyue to all nacyns vnytie,
peace and con corde:

We beseeche the to heare vs good lord.

That it maye please the to
gyue vs an harte to loue and
dreade the, and dilygentlye to
lyue after thy commaunde-
mentes:

We beseech the to heare vs good lord.

That it maye please the to
gyue all thy people increase
of grace, to heare meekely thy
worde, and to receyue it with
pure

THE LETANY AND

pure affection, and to brynge
forth the frutes of the spirite:

We beseeche the to here vs good lord.

That it maye please the to
bryng into the way of truthe
all suche as haue erred and
are deceyued:

We beseeche the to heare vs good lord.

That it maye please the to
strengthene suche as do stande,
and to comfort and helpe the
weake hearted, and to rayse
vp them that fall, and fynallye
to beate downe Sathan
vnder our feete.

We beseeche the to here vs good lord.

That it maye please the to
succour, helpe, and comfort al
that

SVFFRAGES.

that be in daunger, necessitie,
and tribulation.

We beseech the to heare vs good lord.

That it maye please the to
preferue all that trauayle by
lande or by water, al women
labouryng of chylde, al sycke
persons and yonge chyldren,
and to shewe thy pytye vpon
all prysoners and captiues:

we beseeche the to heare vs good lord.

That it maye please the to
defende and prouyde for the
fatherlesse chyldren and wyd-
dowes, and all that be deso-
late and oppressed:

We beseeche the to heare vs good lord.

That it maye please the to
haue

THE LETANY AND

haue mercye vpon all men.

We beseeche the to heare vs good lord.

That it maye please the to
forgyue our enemies, persecu-
tours and sclaunderers, and
to turne theyr hartes:

We beseech the to heare vs good lord.

That it maye please the to
gyue to oure vse the kyndlye
fruytes of the earth, so as in
due time we may enioy them,
and to p̄serue them.

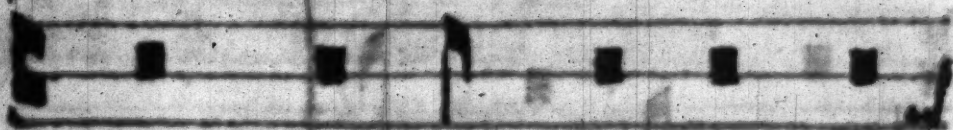
We beseeche the to heare vs good lord.

That it maye please the to
gyue vs true repentaunce, to
forgyue vs all our synnes, ne-
glygences and ignoraunces,
& to endue vs wyth the grace
of

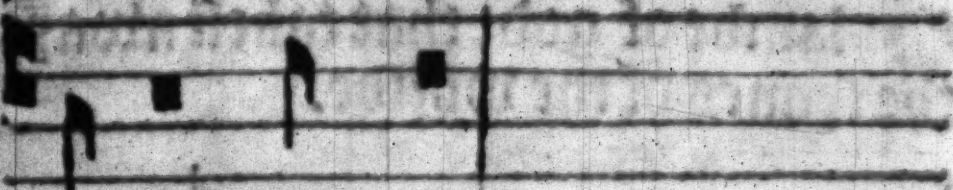
SVFFRAGES.

of thy holy spirite, to amende
our lyues accordynge to thy
holy worde.

We beseeche the to heare vs good lord.

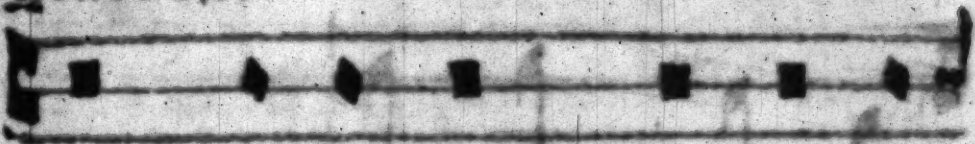


Sonne of God: we beseeche



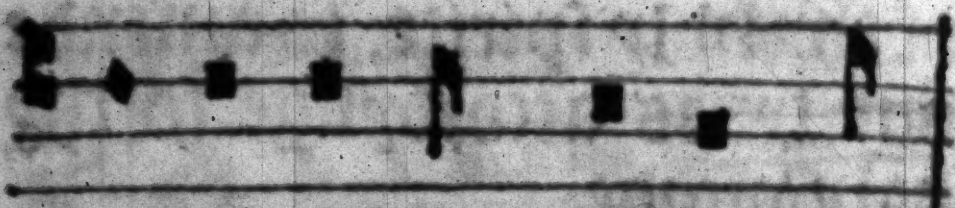
the to heare vs.

Sonne of God, we beseeche the to
heare vs.

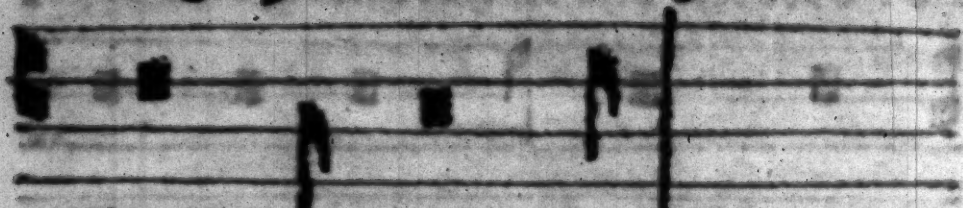


O lambe of god, that takest
away

THE LETANY AND



away the synnes of the world:

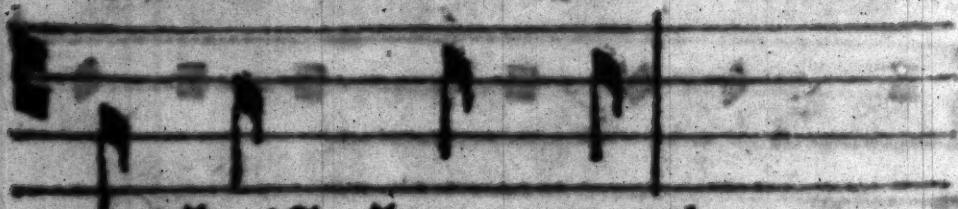


Graunt vs thy peace.

O lambe of god, that takest awaye
the synnes of the worlde.



Haue mercie vpon vs.



O Churche heare vs.

O Churche heare vs.

Lozde

SUFFRAGES



Lord haue mercye vpon vs.

Lord haue mercye vpon vs.

Christ haue mercye vpon vs.

Christ haue mercye vpon vs.

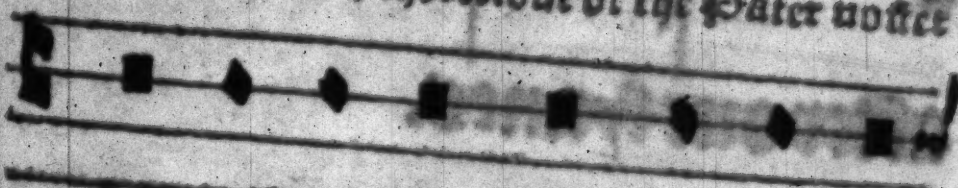
Lord haue mercye vpon vs.

Lord haue mercye vpon vs.

Oure father whiche arte in

heauen

(with the residue of the Vater notice)



And suffre vs not to be led

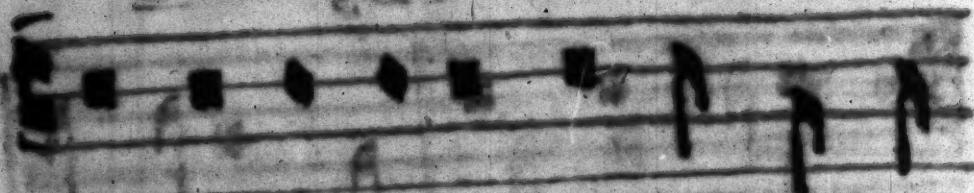


into temptation.

C

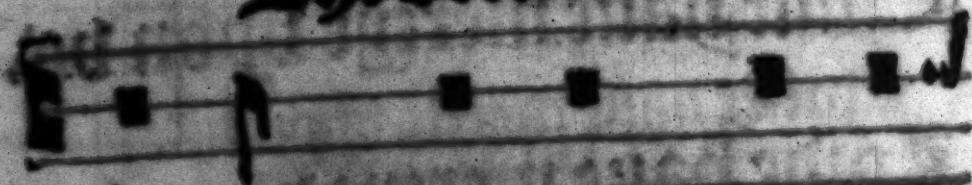
But

THE LETANY AND

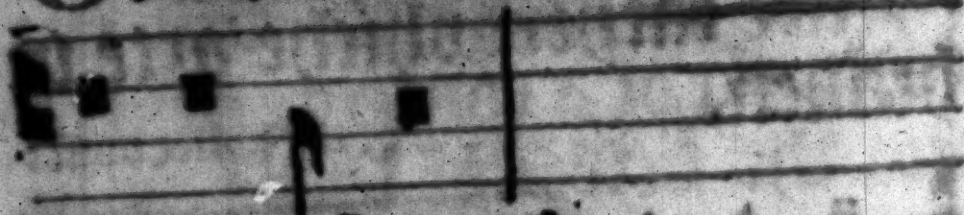


But deliuer vs frō euyl. *Añ.*

The versicle.

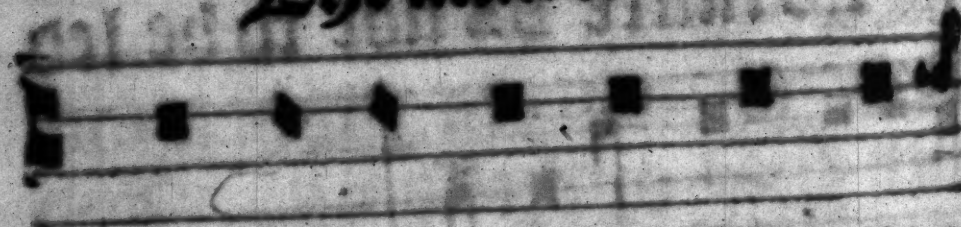


O Lorde, deale not wityh vs



after our synnes.

The answer.

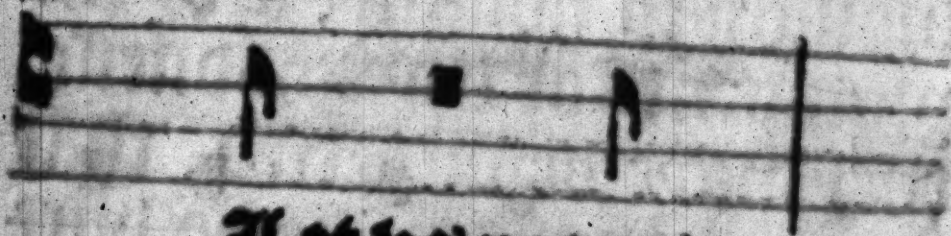


Neither rewarde vs after
our

SVFFRAGES



our iniquities.



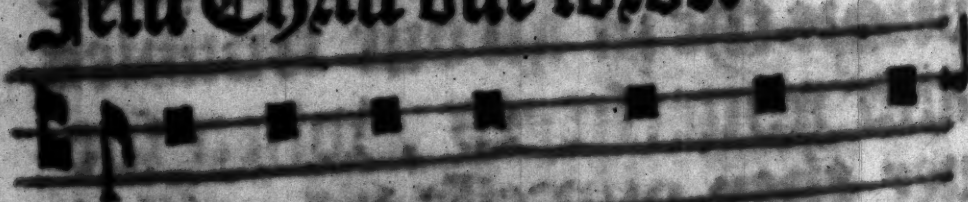
Let vs praye.

O God, mercyfull father,
that dyspyslest not the
syghyng of a contryte heart,
nor the desyre of suche as be
sorrowfull, mercyfullye assyste
oure prayers, that we make
before the in all our troubles
and aduersities, when soe-
uer they oppresse vs. And
gracyousely heare vs, that
C.ij. those

THE LETANY AND
those euyls, whiche the crafte
and subtiltie of the deuyl or
man worketh agaynst vs, be
brought to nought, & by the
prouidence of thy goodnesse,
they maye be disperfed, that
we thy seruantes, being hurt
by no persecutions, may euer
more gyue thanks vnto the,
in thy holye church, through

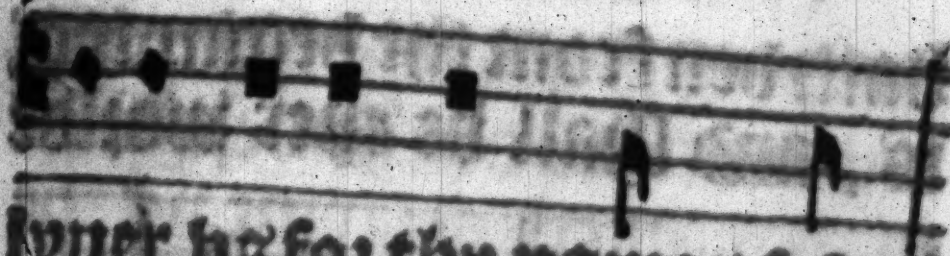


Jesu Christ our lorde.

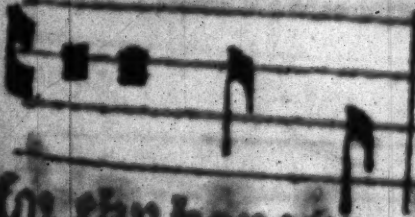
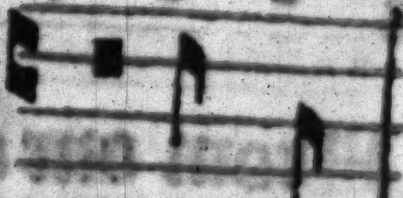


O lorde, aryse, helpe vs & de-
lyuer

SVFFRAGES.



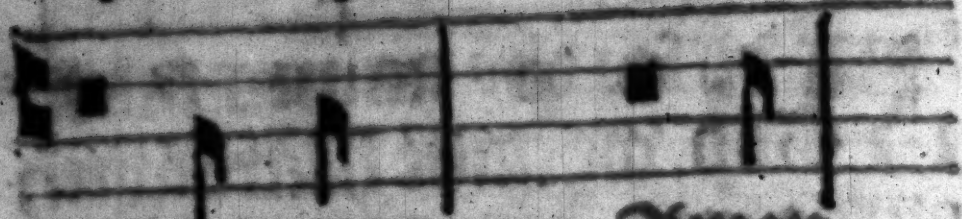
lyuer vs for thy names sake.
O God, we haue heard with
oure eares, and oure fathers
haue declared vnto vs the no
ble workes that
thou dyddest in
theyr dayes, and
in the olde tyme before them.
O lord arise, helpe vs & deliuer vs



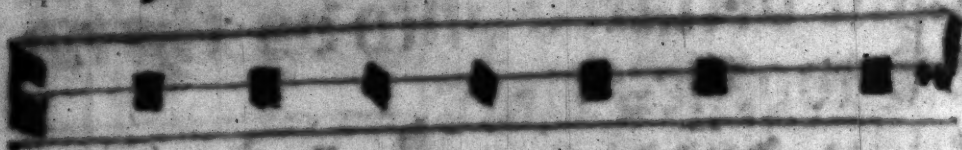
for thy honour.

Glorie to the father, the son,
and to the holye ghoſte, as it
C. iij. hath

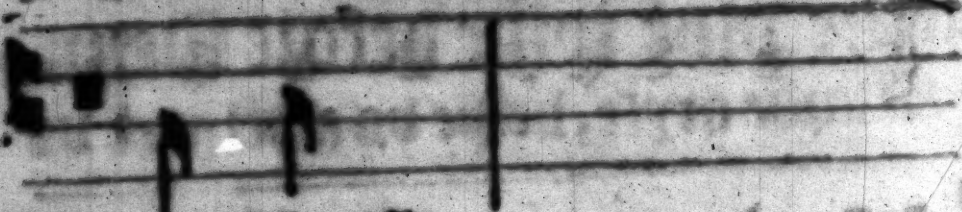
THE LETANY AND
hath ben from the beginning
is, and shall be ever worlde



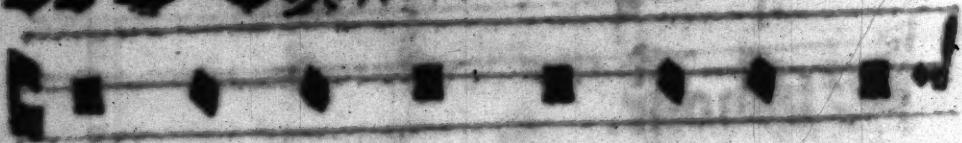
without ende. Amen.



From our enemies defende



us O Christe.

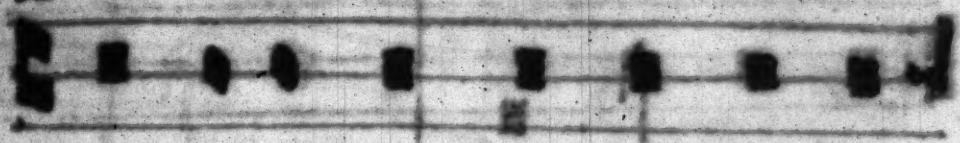


Gracyoufelye looke vpon our
affli-

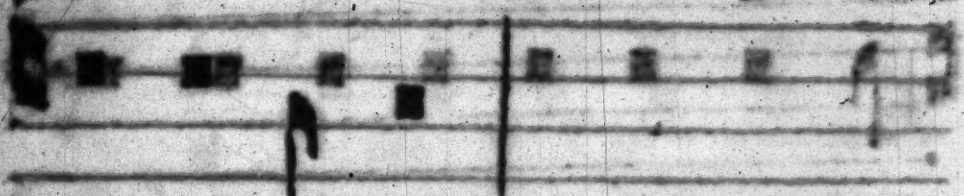
SYFFRAGES



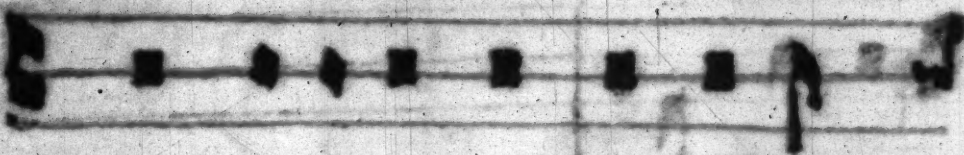
affliction of old men



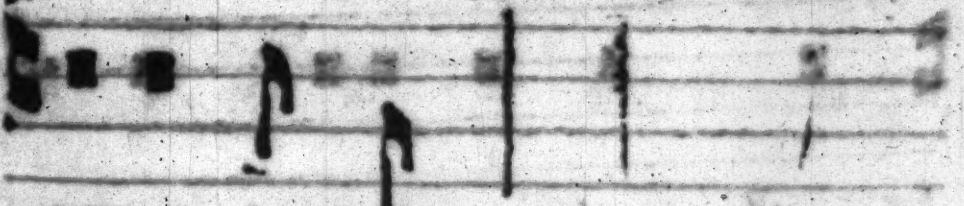
Pitifullye beholde the do-



lour of our harte.



Mercifully forgive the sinnes



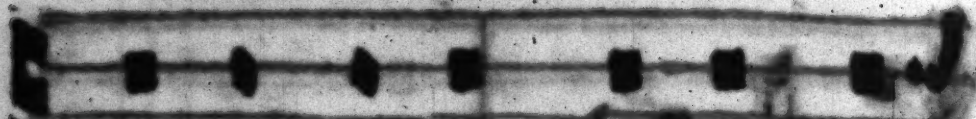
of thy people.

thus

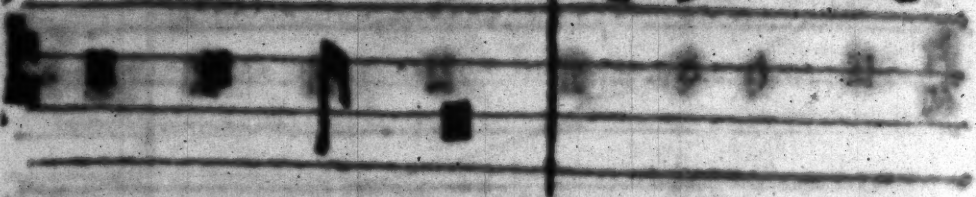
C. iij.

Ha

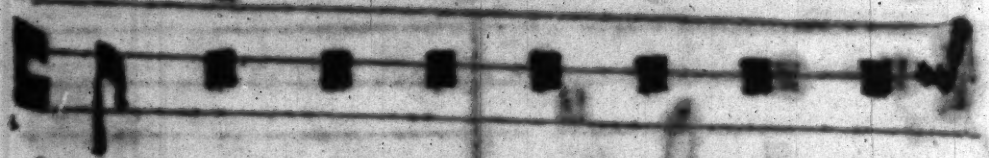
THE LETANY AND



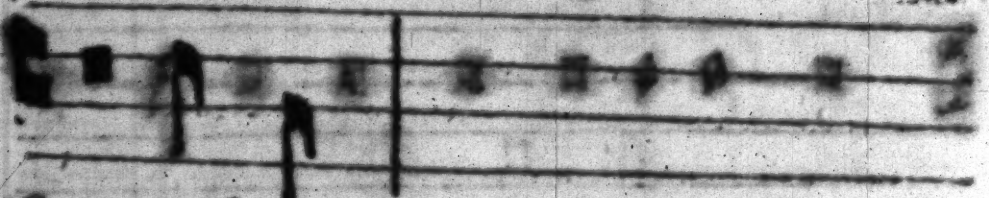
Hauourable wyth mercye



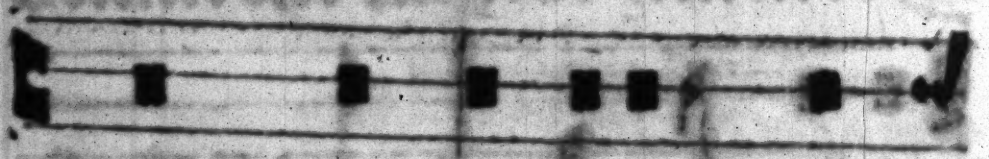
heare our prayers.



O son of David haue mercede

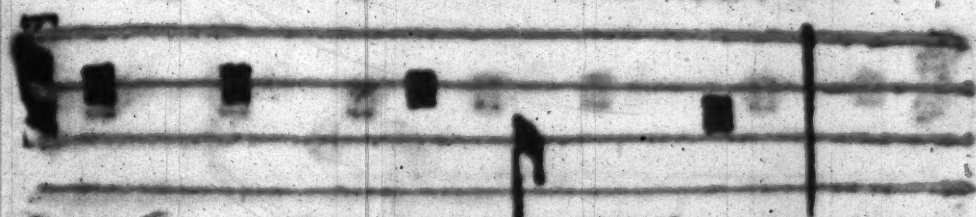


vpon vs.

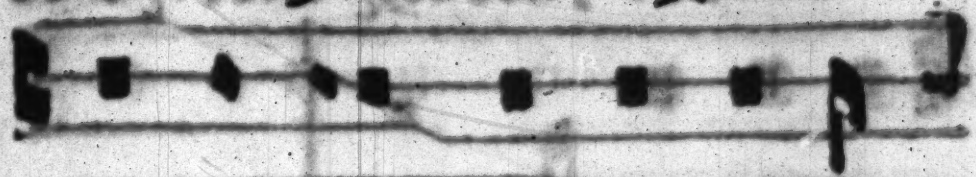


Gothe nowe & euer bouche
saufe

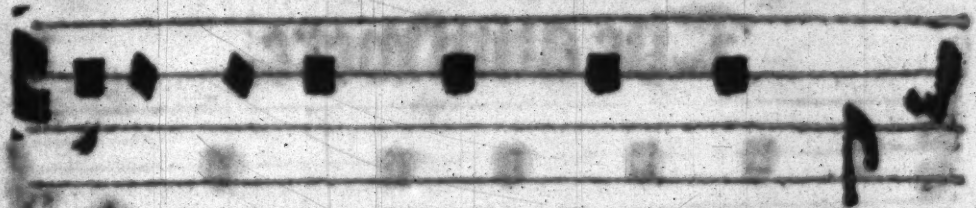
SVFFRAGES.



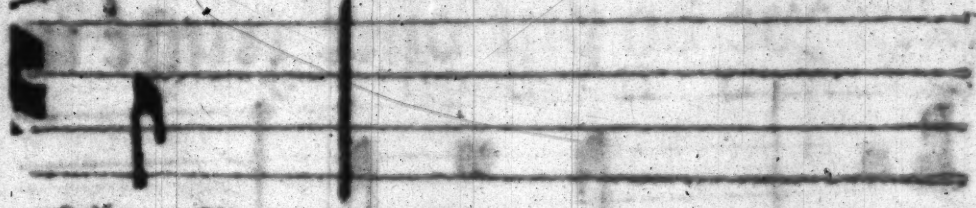
saue to heare vs Christe.



Graciously heare vs, o christ:



graciously heare vs O Lord

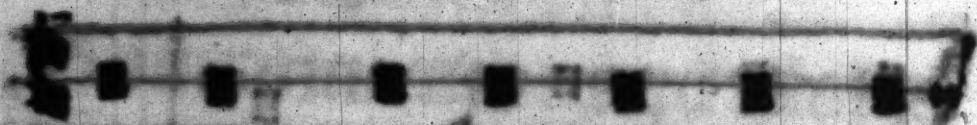


Christe.

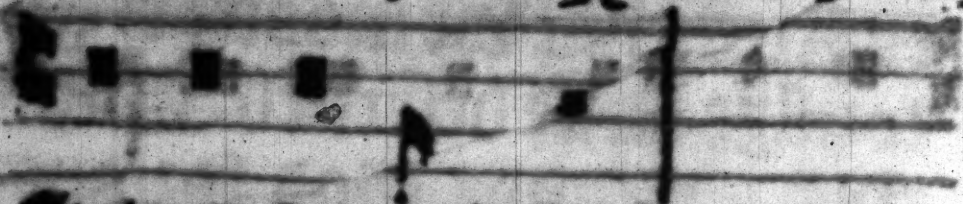
The versicle.

Olorde

THE LETANY AND

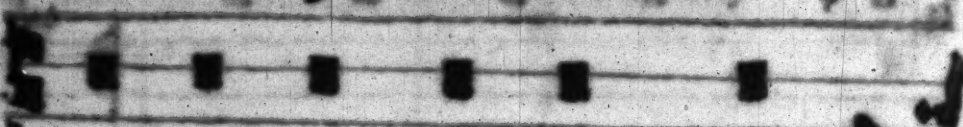


O Lorde, let thy mercye be



shewed vpon vs.

The aunswere.



As we do put our truste in



the.

Let vs praye.

A

Chumblly beseeche the
O father, mercifullye
to

SVFFRAGES

to loke vpon our infirmities,
and for the glorie of thy name
lake, turne from vs all those
euylles, that we mooste rygh-
touslye haue deserued. Grant
this O Lorde God for oure
mediatour and aduocate Je-



su Christes lake.

Amen.

O GOD, whose nature
and propertie is euer to
haue mercye and to forgyue,
receyue our humble petition,
and thoughe we be tyed and
bound with the chaine of our
synnes:

THE LETANY AND
Synnes: yet let thy pitifulnesse
of thy greate mercye lense vs
for the honoure of Iesu Chri-
stes sake, our mediatour and
aduocate. Amen.

Almyghtye and ever-
lyuynge God, whyche
onely workest great maruay-
les, send downe vpon our by-
shoppes, and curates, and all
congregacyons, commytted
to theyr charge, the healthful
spyrte of thy grace, and that
they maye trulye please the:
poure vpon them the conty-
nuall dewe of thy blessinge.
Graunte this (O Lorde) for
the

SVFFRAGES.

the honoure of our aduocate
and mediatur Jesu Christe.

Amen.

We besech the (O lord)
to shewe vppon vs
thyne excedyng greate mercy,
whych no tounge can wor-
thely expresse, and that it may
please the, to delyuer vs from
all our synnes, and also from
the paynes, that we haue for
them deserued. Graunte thys
(O Lorde) through our me-
diatoure and aduocate Jesu
Christ.

Amen.

O Graunte, we besече the,
O almyghtye God, that
we

THE LETANY AND
we in oure trouble put oure
whole confydence vppon thy
mercy, that we may agaynst
all aduersytye be defended,
vnder thy protection. Graunt
thys O Lorde God, for oure
mediatour and aduocate Je-
su chrystes sake

Amen.

prayer
Chrys
some.

A Lmyghtye god, whych
hast gyuen vs grace at
this tyme with one accorde to
make our cōmune supplica-
tions vnto the, and doest pro-
myse, that when two or thre
be gathered in thy name, thou
wylt graunt theyr requestes,
fulfyll now, O Lorde, the de-
sires

SVFFRAGES.

lyres and petitions of thy ser-
uauntes, as may be moost ex-
pedient for them, grauntynge
vs in this worlde know-
ledge of thy truthe, &
in the worlde to
come lyfe euer-
lastynge.

Amen.

IMPRINTED IN LONDON
by Richarde Grafton for Thomas Bar-
thelet, printer to the Kynges
hyghnes, the XVI. day
of Iune, the yere of
our Lord,

1544.

Cum priuilegio ad impres-
sionem solum,